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A
S E R M O N

Occasioned by the

Present Unnatural Rebellion.

By *WILLIAM WARBURTON*, M.A.

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Occasioned by the
Present Unnatural REBELLION.

BEING
An EARNEST EXHORTATION
TO A
MANLY DEFENCE

OF
Our HAPPY CONSTITUTION
In CHURCH and STATE.

Preached in Mr. *Allen's* Chapel at *Prior-Park*
near *Bath*, and publish'd at his Request.

BY
WILLIAM WARBURTON, M. A.
Chaplain to his Royal Highness the
Prince of WALES.

L O N D O N,
Printed for J. and P. KNAPTON in *Ludgate-Street*.
MDCCXLV.

SERMON

On the

being

an earnest exhortation

to a

MANLY DEFENCE

OF

OUR HAPPY CONSTITUTION

In Church and State.
Preached in Mr. Allen's Chapel, Paris - Road,
on Sunday, and published at the Request.

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MDCCLXXV.

I Ep. PETER ii. 17.

Fear God, Honour the King.

THE Holy Apostle has, with great Propriety and Judgment, joined together these two Precepts of our Duty to God and the Civil Magistrate; as well knowing what reciprocal Influence and mutual Aid Religion and Society impart to one another: that the Truth and Purity of Faith recommend and prescribe the Rules of Civil Justice; and that a free and equal Government favours and encourages a Search after, and a Profession of, the Truth.

But not only the Genius and Disposition of true Religion and Government dispose them to this friendly Intercourse of good Offices, but the actual Administration of
their

their Powers are always imparting to one another a mutual Aid and Support. The State lending its coercive Power to restrain and punish that Vice and Immorality which render all Religion vain before God; and the Church employing the Terrors of the Lord to enforce Obedience to the State; teaching Men Subjection on Motives of Piety and true Holiness, *not only for Wrath, but also for Conscience sake.*

But this is a Truth, which, I persuade myself, needs not many Words to enforce before an *English* Audience; who are now in the actual Enjoyment of all those Blessings which arise from so natural and sacred an Alliance. For by the *Equity* of our *Civil* Constitution the *Consciences of Men* are not only left in Freedom, but protected in it; and by the Truth and Power of our *Religious*, the *Rights of Citizens* have been more than once supported, when threatened with arbitrary and illegal Power.

But then, tho' true Religion, and a just Civil Policy, be thus fruitful of mutual Good; Superstition and despotic Power are,
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on the contrary, as productive of mutual Evil; incessantly inflaming one another's Disorders, till they sink the wretched Victims of their Power into the lowest State of Misery and Distress.

For when once Superstition has violated the Rights of Conscience, then, in order, not barely to dispose the Civil Magistrate to be a silent looker on, but to become the sanctified Executioner of their Decrees, they preach up his *Divine Right*, and a Power from Heaven like their own; with a free Invitation to make as bold with Property, as they had done with Conscience. On the other hand, whenever the Civil Magistrate aims to play the Tyrant, he naturally begins with giving up Sense and Conscience a Prey to Superstition and Church Censures; in order to save labour, and to receive one half of the Man ready subdued to his Hands.

In a word, that Religion, which renders void the first Precept of my Text, by taking away the *Fear of God*, will always be for introducing a Form of Government
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that renders void the second, by taking away all *Honour from the King*. And so reciprocally will an *honourless King* promote the Worship of a *fearless God*. Of which we have but too certain a Proof, in the insolent Attempts, now making, to overturn our happy Constitution in Church and State, in order to introduce POPERY and FRENCH POWER. But of this Monster now crawling from the North, which End leads, or which is led, is of no great moment to enquire. Certain it is, that, Amphibena like, whatever Head goes foremost, the other must inevitably follow.

Instead of this, I shall content myself with shewing you, that, between them both, they effectually make void this great Christian Summary of human Conduct, to *Fear God and honour the King*. POPERY entirely rooting out of the *Minds* of Men all Fear of the Deity; and ARBITRARY POWER, out of their *Affections*, all Honour for the Magistrate.

To begin therefore with POPERY, under it's best Face, that of a *Religion*, though it
be

be, in Truth, a mere *Antichristian Policy*, which strips Religion of all *Fear of God*. First, by transferring much of the Worship due to the Creator upon the Creature, in their Idolatrous Adoration of dead Men, by whose Merits and Mediation the Anger of the offended Deity is supposed to be appeased, and the unalterable Terms of Justice between God and Man removed or relaxed. The very same Idolatry, which the Apostle Paul assures us, had banish'd all *Fear of the Deity* out of the Pagan World, when the *Wrath of God was revealed* by Jesus from Heaven against all *Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness*. For these Pagans, like their Popish Posterity, *beld the Truth in Unrighteousness*, that is, mixed, with their Knowledge of the true God, the most abominable Idolatries. For when, says the Apostle, *they knew God, they glorified him not as God, but became vain in their Imaginations, and their foolish Heart was darkned; professing themselves to be wise they became Fools, and changed the Glory of the incorruptible God into an I-*

mage made like to corruptible Man, &c. A Practice, which, if it begins not in a Contempt of the Deity, must necessarily end in it, and take away all *Fear of his Jealousy*.

A *second Way*, in which *Popery* takes away the *Fear of God*, is in it's Doctrine and Discipline of Penitence. We are taught by natural, as well as Gospel-light, that Sin and Wickedness are so offensive to the Purity of God's Nature, that his severest Vengeance is due unto them. Hence, religious Reverence, and Fear of God, tend to keep Men in their Duty, and to call them back to it, by a seasonable Penitence, when they have transgressed.

Now, in the *Church of Rome*, the Doctrines of Attrition, with the Priest's Power to forgive Sins, quite root out all this reverential Fear, by teaching Men, that the whole Course of a wicked ill-spent Life, is atoned for by simple Sorrow, and the Priest's Absolution at the Hour of Death: Whereby the *Terrors of the Lord*, and all *Fear of his Justice*, come to be laughed at, and despised.

A third

A *third* Way, by which Popery takes away the *Fear of God*, is by transferring his Rule and Government in the Church, upon a mere Man, assuming to himself all Power both in Heaven and in Earth. For tho', indeed, *Jesus* said, *My Kingdom is not of this World*, we must understand him, according to Catholic Interpretation, as having already given it, with the Keys of the other, to *St. Peter*; from whom the *Pope of Rome* claims, by uninterrupted Succession: And this ill-got Power he administers accordingly, by giving Indulgences to Sin, and Dispensations from the most solemn Obligations of Morality, which must need work out of the Minds of Men all *Fear of God's Dominion*.

Lastly, a *fourth* Way, in which Popery takes away the *Fear of God*, is in its Tyranny over Conscience, called Submission to the *Holy See*. It is Gospel Doctrine that God alone is the Judge of Conscience; that it is answerable only at his Tribunal; and that to bring it before any other is an Usurpation on the Rights of the Divinity. For

who art thou, says the Apostle Paul, that judgest another Man's Servant, to his own Master he standeth or falleth. Yet hath this unchristian Church, in Defiance of all divine as well as human Laws, erected a hellish Court of Inquisition, on pretence of a Care for Souls, to imprison, starve, and burn all who set not their Opinions by hers; regardless of the Warning given her by the blessed *Jesus* himself, in the Doom pronounced upon the wicked Servant in the Parable, who, in his Lord's Absence getting drunk, began to abuse and domineer over his Fellow-Servants. Now, amongst the endless Evils of this infernal Butchery, it is not the least that it has a natural Tendency to root out all *Fear of God*; for Hypocrisy, which is the only genuine Offspring of Force, familiarizing it's Mask to the Face of Heaven, in the most sacred Offices of Religion, soon wears out of the Mind all *Fear of the divine Omnisience*, intent only on deceiving these fearful Tyrants over Conscience.

Thus we see by how many various Ways, the *Fear of God*, which is the Soul of Piety, and

and Guide of human Life, is weakened and rendered void by this wicked Impostor; usurping the Name of the *holy Catholick Church*.

It's inseparable Companion, **DESPOTIC POWER**, which generally follows it, but, now, indeed, leads the Way, under it's most hideous Form of a bloody and unnatural Rebellion, tends equally to destroy all *Honour* due to *Kings*.

To be made sensible of this, we need but consider from whence *Honour* naturally ariseth to that sacred Character; and how arbitrary Power as naturally destroyeth it.

The first Ground of *Honour* is, that a **KING**, who considers the People, as his **CHILDREN**, of his Family and Household, is incessantly employed in feeding, supporting, and enriching those committed to his Care. So that Gratitude, which requires all the Returns of filial Duty and Affection, gives him *Honour as a common Father*. On the other hand, a **TYRANT**, who regards his Subjects but as **SLAVES**, ordained for the Execution of his Will and Pleasure, is only solicitous

citious how to make the most of them. The Fruits of whose Blood and Sweat he squanders away in wild depopulating Projects of Ambition, or in the more impoverishing Gratifications of Luxury and Pleasure; which, instead of *Honour*, repays him with deserved Aversion and Contempt.

Another Ground of *Honour* is the equal Protection a *King* affords to all his Subjects; not suffering the Commons to be oppressed in their Religious Rites by cruel or intolerant Churchmen; or, in their Civil, by proud and overbearing Nobles; which gives him *Honour as their common Protector*. The *Tyrant*, on the contrary, who wants the Assistance of Superstition to support his illegal Pretences of Divine Right; and the Connivance of the Powerful, in the unjust exercise of it; delivers up the People as a Prey to both, that himself may direct and preside in the common Pillage: Which must needs turn all Esteem and *Honour* into Hatred and Detestation.

Another Ground of *Honour* is, that old, established, well known Laws are the Rule of
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the *King's* Administration; whereby the People rest secure in the Freedom of their Persons, and the Enjoyment of their Possessions from all Encroachments of Power: Hence the *King* becomes honoured as the *common Judge*, and Avenger of Wrong and Oppression. On the other hand the *Tyrant*, by making his *Will and Pleasure* the Direction of his Government, confiscates and imprisons without legal Forfeiture or Conviction, which rendering Liberty and Property a Prey to Court Sycophants, reduces all *Honour* to a servile Fear.

The last Ground of *Honour*, which I shall mention, is, that the *King* acknowledges himself created by the People, and for their sake: The end of his Office, being the Public good: So that he is *honoured by them as their common Benefactor*. A *Tyrant*, on the contrary, claims his Right from Heaven, or Nature, or Conquest, or, in short, from any thing, rather than that from whence only a free Obedience can arise; and consequently holds the People made for the Gratification of his Pleasure, and the Support of
his

his Magnificence: And that, when he condescends to employ himself in their Service, 'tis merely of his princely Grace and Favour; which turns all *Honour* into Jealousy and Distrust.

Thus we see, again, how *arbitrary Power*, with which we are now threatned, so essentially different from our own happy Constitution, deprives the Magistrate of all civil Honour, by making him absolutely unworthy of it; and leaving nothing in its Place but Contempt, Aversion, Jealousy and slavish Fear.

When we are therefore bid by the Apostle *Peter* to *honour the King*, we must conclude he previously supposes, that we have had the Courage to procure for ourselves such a Constitution as estables a *King worthy of Honour*; or, at least, that we have the Grace to preserve and support what our Ancestors' Courage has procured for us: in Opposition to that miserable Form of Government which protects a Tyrant deserving only our Abhorrence and Contempt. For if, where the Apostle bids us *fear God*, he means

means that we should adhere to the great Lord and Governor of the Universe, in opposition to those dumb Idols, which it was the Purpose of *Gospel-holiness* to root out; then certainly, where he bids us *honour the King*, he must needs mean a legitimate Magistrate, in opposition to a lawless Tyrant, so contrary to the true Spirit of *Gospel-Liberty*. And St. *Paul*, where he exhorts to civil Obedience, defines this lawful Magistrate to be one, who *beareth not the Sword in vain*. — *A Terror not to good Works but to the Evil* — *A Minister of God to us for good* — *A Revenger to execute Wrath upon him that doth Evil*. The exactest Description of our constitutional Monarch. In a word, if it was the Intent of the holy Spirit, in the Precept of *fearing God*, that we should support Religion in the Purity of the Gospel; then certainly it was equally his Intent, in the Precept of *honouring the King*, to recommend to us a legal Government, which only can support Religion in that Purity.

Hence we see, that to *fear God and honour the King* is, in other Words, to sup-

port our Holy Religion against *Popish Superstition*; and our equitable Government against *arbitrary Power*. Precepts never out of Season to recommend; but which, in this Time of public Danger, when both are so insolently threatened, and, in them, every thing that is dear and valuable to honest Men, the Duty of our Ministry calls upon us, with all our Power, to inforce.

If therefore, my Brethren, you have yet in your Hearts, any Sentiments of true Religion, any Feeling of the Love of your Country; if you be *Christians* any more than by Profession; if you be *Britons* any more than by Name; if you have the Piety, as well as Reason of Protestants; if you have the Virtue, as well as Rights and Privileges of free-born Men, you will now *stand fast in the Liberty in which Christ has set you free*, and in which the Holy Spirit, by my Text, exhorts you to continue.

You will drive far from you the Yoke of *Rome*, now ready to be once more cast upon your Necks. A Yoke, which your Forefathers could not bear, even when Use
had

had made it habitual; and Ignorance had shut them up from the Sight of Truth and Liberty. But you, who have a clear View, as well as a free Choice, of Good and Evil, will doubtless prefer Gospel Light to the antichristian Kingdom of Darknefs. You will doubtless prefer Liberty of Conscience to blind Obedience, or the Dungeons and Fires of an Inquisition; you will prefer Piety to Superstition, Virtue to Faticism, your Bible to the Mass-book, and Sense to Nonsense.

You will employ all your Virtue to repel the Insults of *France*, which your Forefathers, at all Times, knew so well to chastise: You will chuse to trust your Liberties and Properties to Laws of your own making, rather than to be beholden, for the precarious Enjoyment of them, to the good *Will and Pleasure* of that Monster in the Creation, that Despoiler of God's Works, an absolute and unlimited Master.

In a word, would you aspire to be virtuous; would you be willing to be thought religious; would you continue to be happy

here, or would you entertain hopes of Happiness hereafter, you must now, all of you, in your several Stations, concur to the vigorous Support of that glorious Constitution to which you have the Honour to belong. The Pride and Confidence of our Friends; the Envy of our Neighbours; the Terror of our Enemies, and the Admiration of Mankind. Happy Nation! the Nurse of Heroes, the School of Sages, the Seminary of Holy Martyrs, the distinguished Favourite of Heaven! But how momentary are all these Blessings, when Freedom is once separated and divorced from Virtue! for, according to the generous Saying of an ancient Freeman, *That very Day which sees a Man a Slave takes away half his Virtue.* But above all, let me remind you, that tho' yourselves be the first and greatest, yet you will not be the only Sufferers by so terrible a Reverse. The Effects of it will be felt by the remotest Nations. *Britain* has now the distinguished Glory of being the Depositary, as it were, of Civil and Religious Freedom, for the rest of Mankind; And while we continue faithful to our

our Trust, there are still hopes that the degenerated Inhabitants of the Earth, may some Time or other, catch this noble Fire, and vindicate their ravaged, and now long forgotten Birthright. But, in our Destruction, Liberty itself expires, and Human Nature despairs of ever more recovering its native Dignity.

These indeed are Motives solely consecrated to such whom the divine Spirit of Liberty inspires. However, if they be too exalted for the Times of a general Luxury and Corruption, the unhappy Effects of ill used Freedom, there are yet other Considerations, and those sufficient, to animate such as have not lost all Sense of Manhood, as well as of Virtue and Religion.

For was there ever higher Cause of an *Englishman's* Resentment, than to see *Spain*, whose Impotency we have long despised; and *France*, whose Insolence we have never failed to chastise, presume to impose, upon a powerful Nation, a mean, servile, tributary Tyrant; and to dare to attempt the de-
throning

throning of an illustrious Family, raised by Providence, for Head of the Protestant Interest abroad ; and appointed by a willing People, the Protector of *British* Liberty, at home ?

But, what so just an Indignation fails to effect, the Sense of Honour and Reputation may amply supply. Should we not be ashamed to have it said, that a mighty Kingdom, a People that still gives laws to the Main, and has long held the Ballance of Power between contending Empires, was suddenly overturned by a Rabble of superstitious Ruffians, of Mountain Robbers, of half-starv'd Barbarians, with a wild and desperate Adventurer at their Head : and reduced, by the Madness of these miserable Varlets, from the most free and happy People upon Earth, to be a despicable Province to *France*, a servile Warehouse to *Spain*, and a still-pilfer'd Patrimony to *Rome* ? The very Thought of so amazing a Dishonour should cover us with Confusion. And certainly, if ever it should befall us, the most inclement, the most inhospitable

hospitable of our *American* Plantations, would be far too good for us to run into, and hide our coward Heads: There we might waste our wretched Days; still more im-bitter'd with this Reflection, that when LIBERTY, now drove from the whole Race of degenerated Mortals, had retired for Refuge and Shelter into *Great Britain*, we were unable to stay her parting Footsteps, though she brought with her, her whole Dowry of civil and social Virtues.

And now if, happily, this Consideration be but strong enough to kindle again any of the Seeds of old *English* Valour, they may be easily excited and blown into a Flame by a virtuous *Emulation* of our brave and generous Ancestors. The first in *Europe* who shook off that very Superstition and Tyranny with which we are now insulted; and ever after repelled, with the utmost Vigour, all the wicked Attempts for their Re-establishment: But never with so great Hazard and Expence as against that infatuated Family from whence this Pretender boasts to have
had

had his Birth; and from whence he derives his imaginary Title, founded on I know not what Jargon of indefeasible hereditary Right for the King, and passive Obedience and Non-resistance for the Subject; a Title which the much provoked Justice of an injured People has long since dissolved and abrogated. And after this, shall it be said that a base and degenerate Posterity suffered all those Blessings to perish in their Hands, which their brave Fore-fathers, with so much Virtue, and at so mighty an Expence of Blood and Treasure, delivered down to them?

Nor should *Gratitude* lose its share in waking us from our fatal Slumber of Luxury and Pleasure. The Benefits those brave Men purchased for us are immense, as well as the Price they paid for them. So that the highest Return of Gratitude becomes due to their Memory. But this it is not in our Power to give any other Marks of than by the most vigorous Efforts to preserve them.

But

But if neither Shame nor Gratitude can work upon us to venture any thing for the keeping ourselves free and happy, yet, at least, *natural Affection*, the last Bar to Baseness in the Absence of Virtue, and Pity for our Posterity, should make us either resolve to die bravely, or to deliver safe down to our Children, that glorious Inheritance which our provident Fathers bequeathed to them through us. And not suffer our Cowardice or Indolence at this important Juncture, to hazard the intailing upon our wretched Offspring, a long Series of Ignorance, Superstition, Poverty, Slavery, and all the Miseries and Distresses which attend a *French Government*, and a *Romish Communion*.

But if it be the unhappy Fate of *England* that no generous Motive, worthy the Breasts of Men and Citizens, can make Impression on a People become insensible by Sloth and Luxury, you may, nay you should, be yet applied to, as Slaves, and awakened with the servile Fear of Punishment. A Punishment as great as it is inevitable! the Divine Ven-

D

geance

geance pursuing you at Heels, for your violated Oaths and perfidious Engagements; when, in the Face of Heaven, by the most sacred Office of Religion, invoking God as a Witness and Avenger, you swore Allegiance to his excellent Majesty KING GEORGE THE SECOND. For natural Religion will teach you, tho' you throw off all Reverence for the Revealed, that no Crime is more offensive to the great God of Truth than the Breach of public Oaths. And Civil History will inform you, that none is so speedily and severely punished; and with a Justice becoming the Care of Heaven. For the Sanction of an Oath was the only Means, amongst Equals, of bringing Men first to associate; and still continues to be the only one of preserving Communities, when already become established.

But I trust, that neither Virtue nor Religion will be wanting, on this great Occasion, how much soever the State of both may need Amendment, to repel the Storm now gathered over us. In Conclusion therefore,
let

let me recommend to Men in all Stations, as one of the most general and efficacious Means, for the faithful Discharge of their Duty to the King and Government, religiously to implore a Succour long forgotten by many, laughed at by more, and scarce trusted to by any, the *Assistance of God's Holy Spirit*, to warm our Affections, to purify our Hearts, to enlighten our Understandings, to strengthen our Wills, and to supply all the Weaknesses and Defects of our corrupted Nature, to the Glory of God's holy Name, and the Good and Happiness of Mankind.

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All these by **W. WARBURTON, M. A.**

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